

# **A lytell treatyse agaynst**

sedicious persons.

**T**o trolle away or trolle in / let not trolle spare  
If trolle truly trolle / trolle nedeth not to care.

**O**f late I perused / two purposes seuerall  
In their kyndes clerkely handeled / the truth for to tell  
Trolle away and Trolle in / men do them call  
Treatyng vpon mater / concernyng the late Crumwel  
The one bitterly myndyng / the other to repell  
Trolle away (the trowth is) moche touched the quycke  
And Trolle in (somwhat galled) began for to kycke.

**E**yet Trolle away tolde trowth / it can not be denyed  
Declarpyng the offence / wherin Crumwell offended  
Trolle in beyng troubled / whan he it espyed  
With trollynges to couer it / full subtelly contended  
Some trollers there be / I wolde were amended  
For who that craftely couereth / any others offence  
Of lykelyhode / in his owne herte / hath the same pretence.

Ve quid<sup>is</sup> **T**ruely to trolle / it is no maner of shame  
cit<sup>is</sup> bonū And trollyng vntrue / is not to be mayntayned  
malum et As euery thyng is / so to gyue it propre name  
malum bo Amonges all true honest men / shulde not be dysdayned  
num. Esa. The scripture so techeth vs / it can not be fayned  
quinto. Agaynst scripture who stryuet / he is none other lyke  
Than a traytoure to his prince / and to god an heretyke.

**I**entende not to trolle / to take any parte  
Dispyson to encrease / it nedeth nothyng  
But sorowfully syghyng / I trolle in my harte  
With my selfe in mynde / many tymes reuoluyng  
How god to vs / hath ordayned the most noble kyng  
Who vniformly to knyght vs / hath traueyled full soze  
yet many triselyng trollers / care lytell therfore.

**B**ut as trollers troublous / and full of enuy  
At the lawes of god / and of our good kyng  
In their trollynges do trust / yet that their olde heresy  
All good ordrys set a parte / shall flourish and spryng  
Their prechers / no lesse confor<sup>te</sup> / in their sermons do bypge  
Euen lately exhortyng them / auoydyng all drede  
And persecution not regardyng / throughe to procede.

**W**ith many wordes more troublous / than now I wyll reherce  
Not doutyng at all / but at length they shalbe knowen  
Suche trollyng trecherous / my herte doth soze perre  
Consyderyng howe sediciously / amonges vs they besowen  
Of late I well trusted / they had ben ouer blowen  
But now I well perceyue / that neither fauour nor smarte  
From the body can expell / that is rooted in the harte.

**I** trewe trollyng hert / wolde be loth to pretende  
Any purpose to mayntayne / agaynst god or his kyng  
The confellyon of an heretyke / that lately dyd offende  
And amonges others / squired for his deseruyng  
Secretly they embrace / as a most precious thyng  
And yet playnly wyll I proue / by good lawe and reason  
Contayned therein / both herely and treason.

Nihil est  
opertum  
quoq non  
reueletur.  
neq oculi-  
tum q nō  
sciatur.

Math. x.  
Ecce q bo-  
nū et q io-  
cūdū habi-  
tare fratres  
in unum.

psa. c. xxxij  
Mathei. x.  
Luce. ij. Io.  
xiiij. xv.  
De chari-  
tas est & q

manet i ca-  
ritate i deo  
manet et  
deus in eo  
i. Ioha. iij.  
Venite ad

me oēs qui  
laboratis &  
onorati es-  
tis, et ego  
reficiā uos  
Mathei. xv

Ois aia po-  
sub. subdi-  
ra sit. ro. 3.  
Hoc est mā-  
datū meū  
ur diligatis  
iūicē sicut

Ioh. xv.

In any wyse imprinted / they wyll not it shall be  
The daungers therof in them selues myst trustynge  
Wherfore euery man may well perceyue and se  
What heres they do beate to god and our good kyng  
Euery of them secretly must haue it in trustynge  
But Christ sayeth verely there is nothyng concealed  
But at length shalbe knownen / and openly reueled.

Who against them trolleth / a Pappyt they him name  
They haue no other thing / themselves for to defende  
I wolde that all Pappytes / had an open shame  
And that all heretykes / them selues wold amende  
Than shuld we haue no cause / further to contende  
But vniformly to lyue / the one with the other  
And to fully to enhabyt as brother with brother.

Such shuld be our trollynges / Christ vs so teacheth  
Commanding euer peace / amonges vs for to be  
Untruly he trolleth / that otherwyse preacheth  
Streng to any sedicion / malpce or enuye  
Where banished is discorde / and raggeth all charite  
That realme in god resteth / and god is in it /  
Being charite him selfe / as sayth the holy writ.

Than towarde that charite / trolle we on a pace  
Auauncyng our selues / with all conuenient speche  
More acceptable pilgrimage / surely neuer was  
For which god gaue to man / any merpce or mede  
Our labour or gret burden / let vs nothing drede  
For regarding the wylfulnes / of our body or fleshe  
For at the iorneyes ende / Christ wyll vs refreche.

And than as true trollers / together let vs remayne  
Perfectly fast knyght / in one peace / byte and loue  
With gloze vnto god / euermore glad and fayne  
Our noble Prince truly to serue / as doth vs behoue  
And all others to tendre / as duty doth vs moue  
Wyllyng styll amonze vs / the selfe same loue and concord  
Which is to vs commaunded / by Christ the eternall lord.

And now in that loue / let vs all with one voyce pray  
For the preseruacion of Henry our most noble kyng  
And Katheren our Quene / that they together may  
Prosperously contynue / to their heres despying  
And Edward our Prince / that most angelyke thing  
That they all together may longe lyue and rest  
And after with him to raggne / qui in celis est.

## God saue the Kyng.

To Trolle away or Trolle in / let not Trolle spare  
If Trolle truly Trolle / Trolle nedeth not to care.

Composed by Thomas Smyth / seruaunt to the kynges  
royall maiesty.  
And clerke of the Quenes graces counsell / though most  
vnworthy.

FINIS.